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the sound from which its name is derived. The *chocalho* is a similar instrument, but with only one extremity enlarged. The *adjá* is a small metal bell used to invite members of the cult to the ritual *dar comido ao santo*.[23] The *canzá*, or *ganzá*, now is seldom seen.[24]

[824] The *berimbau* is used primarily to accompany *capoeira*. It consists of a wire strung upon a stick to form a bow, with a dried gourd open at the top attached at the lower extremity. The instrument is beaten, to produce numerous complex rhythms, with a wooden stick held, together with a *caxixi*, in the right hand, while with the left a copper *vintem* (old Portuguese coin) is alternately pressed against the wire and released. The *cuica* is a drumlike instrument, open at one end. Sound is produced by drawing the hand along a resined stick appended to the center of the drumhead.

753 784 [565] In the lower-class world health and morality are in many cases closely identified. The cause of disease or bodily harm is often believed to lie in the direct intervention of a deity who has become angered by the nonfulfilment of obligations prescribed in the sacred ritual or by the breaking of taboos. Evil forces may be invoked, it is believed, through the magical influence of the *feitiço* and bring illness, blindness, insanity, or death.[25] The *mau olhado*, or "evil eye,"

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[23] See chap. x.

[24] For illustrations of these instruments see Arthur Ramos, *O negro brasileiro* (Rio, 1934), Figs. 24 and 25 (p. 162).

[25] Rituals vary. A portion of the clothing of the one to be harmed, a shoe or other article, may be submitted to magical manipulation and thrown into the sea. In this way the individual is presumed to be subjected to the ebb and flow of the tide. Or a few hairs from the head of the one to be harmed may be mixed with crushed herbs of supposed magical power. Presumably he is then likely "to hate someone whom he now esteems, drink to excess, become crippled or insane, or lose his life." A pigeon, chicken, sheep, or he-

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The mau olhado, or "evil eye," a magical power presumed in many parts of the world, including Europe, to be possessed, often unwittingly, by certain individuals, is thought at Bahia to bring death to plants, birds, and even small children whom the person has coveted or, perhaps, merely admired. More natural forces are the *ar do vento*, or "air of the wind," a cold draught said to result in indigestion, deformity, insanity, or death; the *espinhela caida*, or "fallen breastbone," which presumably brings on an emaciated condition of the body; and *sangue nova*, or "new blood," thought to be responsible for the breaking-out of a rash. Dew must not be allowed to fall on the head. Certain diseases, like syphilis and leprosy, are considered defects common to all men.[16] However, the persistent efforts of agencies like the Rockefeller Foundation have widely disseminated the idea that malaria results from the bite of a mosquito.

The treatment or prevention of disease is the logical counterpart of a magical theory of causation. Thus, members of this section of the Bahian population attempt to control personal destiny through the use of charms or other magical means or through the direct intervention of a deity, whose favor is sought by the offering of gifts or the performance of prescribed rituals. Thus, to counteract the influence of the "evil eye," charms are worn, or pieces of the *Guiné*, *Arruda*, or *Vassourinha Doce* plants are passed, to the accompaniment of magical words, over and about the affected person's head.

goat may be killed, or a doll made and its neck pierced by a bit of wood. Either object is then placed in the doorway of the individual to be harmed or in any other place where he is likely to pass, the one depositing the *feitiço* calling out, as he drops it, the name of the person for whom harm is intended.

[16] "Syphilis," a black explained, "began with the world. Everyone has it, even horses, although it may never show up."

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but also against all skin ailments, including leprosy. Particularly approachable is the deity to whom a person is dedicated. "This bad cut on my foot," remarked a *mãe de santo* dedicated to Xangô, "would not heal. So I talked it over with Xangô. He agreed to heal it, and told me what to use. It's now getting well; it's much better already."

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An individual troubled by continued ill-health, business difficulties, or even bad dreams may request of the fetish-cult priest the ritual of *lavagem das contas*, or "washing the beads." Divination is first resorted to in order to identify the *orixá* "responsible" for the difficulty. Then the beads sacred to this deity are immersed in water, a newly purchased basin being used for the purpose, and a handful of leaves also sacred to him are crushed and added. After a time, the beads are removed and washed with *sabão da costa* ("soap from the Coast"). Thus purified, they are given to the person suffering the ill fortune, who must subsequently keep them in a clay vessel and from time to time wear them about his neck.

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Considered one of the most effective methods of "removing" a disease or misfortune is the *troca da cabeça*, or "changing of heads," whose purpose is to transfer the disturbing influence from the afflicted person to another individual. The ritual varies. The afflicted one may have his head rubbed with a chicken or a pigeon, which, having thus acquired the evil influence, is then killed. Or an *ebó*, or *bozó*, as it is more commonly called, may be prepared,[11] and the affliction purposely transferred to another individual by leav-

[11] The *bozó* almost always includes a dead hen, popcorn, manioc meal with *azeite de dendê*, pieces of clothing from the one to be benefited, nickel or copper coins, certain African foods like *acassá*, *aberém*, and *acarajé*, and, if available, the African fruits, the *obí* and the *orobó*, of ritualistic significance.

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ing the *bozó* in a place where the intended victim is likely to step on it or otherwise touch it.[32] An animal may be "prepared with the *ebó*" so that whoever subsequently touches the animal will catch the illness or inherit the misfortune. If, however, one wishes to avoid transferring the evil to another person, he may do so and still rid himself of his affliction by leaving the *ebó* in a cemetery.

If a *filha de santo* (ceremonial dancer of the fetish cult) would avoid illness or other misfortune, it is considered highly important that she observe all the taboos, especially those attaching to food and drink. A pregnant woman must avoid vegetables and all meats other than chicken; she must not join a funeral procession, since the spirit of the deceased might enter her child; and she must avoid a rose touching her bare breast, for otherwise the child, it is believed, will be born with a birthmark.[33]

Charms may be of a specific nature like the *figa*[34] or the

[32] The affliction may, however, be transferred to someone toward whom no harm was originally intended if the individual placing the *ebó*, either ignorantly or with intention, fails to leave it in the designated place. The first person coming in physical contact with it will be affected. So widespread is this fear of the *ebó* that chauffeurs, even at the risk of an accident, will not run a wheel over one.

[33] Current folk medicines include: for syphilis, whale oil; for a toothache, pig or burro dung smoked in a clay pipe; for a cough, sweetened tea prepared by boiling a termite nest; for sore throat, tea made by boiling a live lizard whose body is then removed from the vessel and buried with its head toward the new moon. Native herbs are extensively employed, particularly by *curandeiros*, or they may be administered at the hands of anyone "instructed" by a "manifesting" deity, a common occurrence in those *candomblés* known as *de caboclo* (a portion of whose ritual is probably of native Indian origin) and in spiritualist centers like that in Alto do Bom Gosto, in Calcada, one of whose directors remarked, "So many *caboclos* 'manifest themselves' because they know so well how to heal with herbs."

[34] The *figa* is an image, usually made from wood, of a closed fist with the thumb inserted between the index and middle fingers.